

# Doctrin of Perfection VINDICATED:

By way of *Answer* to some *objecting Reasons*, frequently used by them that plead for Sin in this life: And that *Freedom from Sin* is to be attained in this life, or never, plainly shewed herein; and how they that deny it, are one with the false Prophets and Antichristian Seducers, spoken of in the Scriptures.

With some *Wholsome EXHORTATION* given forth as the Spirit gave utterance; tending to provoke all that make a profession of God, to press on after the same.

Shewing plainly, how it is agreeable with what is signified in the *Scripture*, and the *Light within*; both of which bears witness for the said Doctrine, and *against* all Sin.

Something likewayes expressed concerning BREAD and WINE.

Also, some wholsome DIRECTIONS to stir up young People to seek after their Creator in the dayes of their youth.

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Written by one who breathes to God for the Redemption of the Seed, that lies yet in the house of bondage, bound by the Cords of Iniquity,

J. Whitehouse.

# THE DOCTRINE OF PROTECTION VINDICATED:

It may be said to some effecting Reason, frequent-  
ly cited by men that plead for Sin in this life: And that  
because Sin is to be retained in this life, or never  
entirely root'd out; and how they that deny it are con-  
trary to the Prophecy and Antichristian Sects, spoken  
of in the scriptures.

With some Whilome EXHORTATION given  
that in the spiritual warfare, tending to provoke all  
that make a profession of God, to press on after the same,  
showing plainly, how it is agreeable with what is signified in  
the scriptures, and the light within a heart, which bears  
witness for the said Doctrine, and against all Sin.

Something likewise expressed concerning READ and  
WINE.  
Also, some wholesome Directions to the young People  
to seek after their Creator in the days of their youth.

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Written by one who preaches to God for the redemption of the Seed,  
that is yet in the hottest bondage, bound by the Cords of Ini-  
quity.

J. W.

# TO THE READERS.

FRIENDS,

**T**He eternal invisible Fountain of Wisdom, Life, Love, and everlasting Mercy, who is the Creator and Upholder of all things by the Word of his powerful Spirit, who is God over all, blessed for ever; who when I was young and tender in years, did beget a sincere desire in my soul, which hath caused me, even to this day, secretly to seek after the knowledge of, and acquaintance with him, that I might know his Will, and receive Power from him to do the same; the which desires, he in his endless Love to my poor breathing soul (which hath no true peace nor satisfaction, but in doing his Will, and enjoying his Presence, which is of more value to me than any outward thing, yea, than Life it self in this world) hath far more abundantly satisfied, than many now can, or than I my self once could believe, when I was in the darkness, which comprehends not the Light of his Son, which shines in the hearts of the sons and daughters of men, letting them see the evil of their ways, which I testifie, as one who hath made proof of the same, is sufficient to give them the knowledge of God, and to lead them into all Truth; if they would but give up to follow the leadings of it; by the leadings of which, in my seeking estate, have I been drawn from one sort of People to another, still to associate my self with those who did most sincerely press on after God in a holy life, being willing to run with the foremost, that I might obtain with them the prize; which is to say, in this life (only) a perfect freedom from all sin, even to

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put off the old man, with all his deeds, which is sin, and a putting on the new, which is created after God in perfect and true Holiness, which the Lord God hath given me by his Spirit, to believe and see a possibility of attaining to; in which only stands the certain assurance of the full Prize, and the eternal Weight and Crown of Glory, which in the Life to come is to be fully enjoyed; the which this first is but as an Earnest of, without which the true certainty of the second cannot be obtained: And since I have received this Faith, power thereby hath been given me far more than before, when I rejected the Light of his Son, by which only I witness it is received: And now this Faith, which is from above, even the perfect gift of God, I find to be the chiefest thing, for the effecting and compleating of an holy life in man, through the power of God, (in them which believe, being received into the heart) of obtaining a perfect life, becomes as a root therein which is pure, that causeth the branches to be holy, and keeps the creature circumspect and sincere to God, still minding what a holy Calling and Mark is set before it; and so the Faith being sound and clean, the fruits thereof are Holiness, which becomes the House of the Lord God: And verily whosoever comes to sup with him, without this comely pure covering of Holiness, they shall in no wayes enter with the Lamb into the Marriage-Chamber, but be shut out, (the which I see this day, to the burthening of my soul and grief of my spirit, is abundantly wanting amongst most People professing God and Christ) for they having not this purifying Faith, count it Blasphemy and Error, and so rest and believe in the contrary; (which is to say) they must live in sin whilst in this life, being taught so by their blind guides, who could not themselves cease therefrom; and so Profaneuess is gone forth from the Priests, over all the Land, as in the ancient dayes; which giveth way to much Iniquity and sin; the which if any in the Spirit of meekness and fear of God reprove them for,



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for, then presently they flee to the Scripture, and with the same spirit that leads them to sin, rake together all the Saints failings, to plead for sin, term of life, the which these things were never written for: so that instead of resisting the Devil, in the pure Faith which stands in the Power of God, rather gives place to him, and pleads for their so doing: so that the Devil hath not his Kingdom by force onely, but by consent; they having granted him a place in them, while they have a place in this life: which grieves the Spirit of God their Creator, who alone should have the Rule and Government of their bodies, souls, and spirits, which are his: in the sense of which I am moved to write these following lines by way of Answer to some Questions, or objecting Reasons, which are frequently used by them that plead for sin, and against the Doctrine of Perfection; that if possible, it may be a help to stir them up to the Witness of God in them, that their Understandings by it may be opened who are not wilfully blind, but rather through ignorance stand against the thing, being beguiled by the subtilty of the Serpent, as Eve in her innocency was, who told her, though she did eat of the forbidden fruit, she should not surely dye: and that is his lying voice at this day, whether in Teachers or others, that tells people though they live in some sin, they shall be saved from the condemning power thereof. So I shall proceed in order, as before-mentioned, as the Lord shall assist me by his Spirit, with what else may be given me in thereby, even as the Spirit shall give to express, in what signification God shall please, for the good of all that desire after him, to whom this may come: the which I commit to the Light in all Consciences to answer to the truth hereof, desiring all that know me in the outward, not to slight it, because of the meanness of the outward vessel that wrote it, but with care to weigh it over, that God's Witness in you may answer: for God hath made the poor in this world

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world, rich in Faith; and in times past, and doubtless now also, hath raised, as it were, things that are not, to bring to nought those things which are contrary to him, that he may have the Glory to Himself alone. But however it may be received or rejected, I shall rest in patience: being content in that I feel an Acceptance with God in this my Obedience to him, which is a sufficient Reward unto me: who am known to the World by the name of

**John Whithouse,**

**The**

# The Doctrine of Perfection vindicated, &c.

## The Worlds Question :

**VV** *Hath* **Perfection, or freedom from all sin, Quest.**  
*to be attained in this life, or no?*

**Yes;** or else to no purpose was Christ made manifest in the flesh, as may hereafter appear: for in the lowest distance or alienation, in the fall from God, we are but the servants of sin; and if by him we are not set free from the service thereof, then what are we saved from? or, what are we the better by him? for without him we are *barso*; and if he leave us where he finds us (which is to say) in sin, what then is he a Saviour from? or, how doth he effect that which is said of him? For Sin and Imperfection is of the Devil: for the destroying of which, he the Lamb of God that takes away the sins of all that believe in him, Light and Son of the world, was manifested; and if this work be not effected by him, then may we say he is *insufficient*; and comes short of the end for which he was given *for us*: Light to the Gentiles, and to be Gods Salvation at the ends of the Earth; who is the *second* Covenant, which is not sound faulty, as was the first, which made *nothing* perfect; Therefore was it taken away, that the *second*, which is the better hope, by which we draw nearer to God, might be established: so then, shall I conclude with the world, that the first made none of the comers thereto perfect, nor the second neither? God forbid.

For they who do believe and receive him who is the new and second Covenant, Christ Jesus the true Light, who enlighteneth every man that cometh into the world: *to them*, as the Scripture saith, *he giveth power to become the sons of God, who are not born of flesh and blood, neither of the will of men, but of God*: and who is *born*; sinners not, because Gods Seed,

Christ

- 1 John, Christ Jesus abideth in him, who is a Saviour that saves his  
 3.9. People from their sin, and not in it: they who know this, know  
 Mal. 1. the Scripture to be true, because it is fulfilled in them; and  
 21. can truly call Christ, Lord, because they do his Will, and not  
 their own, but are dead thereto, and are only alive to God,  
 bringing forth fruits of Righteousness, the end of which is  
 Life and Peace: All which is fulfilled in them, who walk not  
 Rom. 8. after the flesh, but through the Spirit of Life in Christ, which  
 3. 13. makes free from sin and death, and doth mortifie the deeds of  
 the flesh. These are they, who through the washing of Reg-  
 generation in the work of mortification, come to know and witness  
 Heb. 9. a cleansing from all sin, and to have their Robes made white  
 26. in the blood of the Lamb, who was made manifest to put a  
 way and make an end of all sin, and so perfect for ever those  
 that through the Spirit are thus sanctified.
- Object. Yea, but (saith the world) Our Teachers\* who are learned and  
 \*Rich. wise, tell us, this Doctrine of Perfection is a dangerous tenet, and  
 Baxter the Doctrine of the Devil, and not of Christ nor his Apostles; but  
 for one. is a blasphemous Principle, contrary to the Scriptures.
- Ans. Now to this, I say, You are not to believe all that your  
 Teachers tell you, but come down to the Light of Christ, and  
 hear these things tryed by it, and the Scriptures also, and  
 hold fast that which is good. Now this is the Record that  
 God gave of his Son, by his Servant Moses, who prophesied,  
 saying, A Prophet shall the Lord your God raise up unto you,  
 Alt. 3. like unto me. Him shall you hear in all things whatsoever he shall  
 22. say. And it shall come to pass, That whosoever will not hear and obey  
 him, shall be cut off from the Land of the Living. And in like  
 Mal. 3. manner, to Him gave, all the Prophets witness, saying, He  
 shall come as a Refiner's fire, and as Fullers soap, and shall thoroughly  
 purge the sons of Levi, that they might offer an Offering to the  
 Lord in Righteousness. Also John Baptist bare witness of him,  
 Mat. 3. saying, His Fan is in his hand, and he will thoroughly purge his  
 12. Floor, (Mark that) not in part, he doth not say, but thoroughly.  
 And now he, the Eternal and Everlasting true Light, the chief  
 and High Priest over the Household of God, the pure Purger,  
 Perfecter, Cleanser and Fulfiller of all the Law and the Pro-  
 phets: Behold, this is his Doctrine, preached by him in the  
 dayes

dayes of his flesh, *Be ye perfect, as your heavenly Father is perfect.* Mark. 9. 48.  
 And now, behold, he is arisen in many sons and daughters by his quickening Spirit, which hath raised them out of Sin and Death, and through them is he preaching by Life and Doctrine, the same as he lived in, *who is the same, yesterday, to day, and for ever;* who is the perfect Pattern, and finished his course in *Perfection*, leaving it an Example, for all that believe in him to follow. So this is none of the Devil's Doctrine, neither his Command; but the Doctrine and Command of the Son of God, who is not a hard nor an unjust master, requiring that of his servants which he gives them not power to do, but it is the slothful servant that makes not use of his talent, but buries it in the Earth, and then complains for want of power; but they who receive the gift of God, God giveth them power to do whatsoever he commandeth, whose Commandments, to them that follow him in faithfulness, were not greivous, but joyful; who were washed and cleansed, but not by themselves, but by walking in the Light, 1. Feb. 2. 3. 1. 7.  
 as God was in the Light; so came they to witness the Blood of his Son to cleanse them, not from some sin, but *all*; and so were made Ministers, not of the Letter, which killeth, but of the Spirit, which giveth Life, and quickeneth unto *Perfection*, and laboured to bring men thereto, that they might present *every man perfect in Christ*, in whom there is no sin; for he was not sent to be a cloak to cover sin under his righteous garment, but to destroy it, and take it away, slaying the carnal or fleshly mind which waiteth against the soul, working sin in the members, upon the Cross which is spiritual, or all spirit; which Cross worketh inwardly, bringing into subjection *every vain thought and imagination*, taking every motion of evil in the conception, and so destroyes it there before it be acted or consented to; which every one that receives him in his Light, which maketh all things manifest, shall come to witness, even a dying with him to the flesh, from whence comes sin, and then quickning by the Spirit with Christ unto Righteousness. This is the first Resurrection, *to arise out of Sin into Perfection with Christ*, the which except a man be made a partaker of in this life, the second death will have power over him. 1. 1. 1.

So by all this it appears, that Christ is the Minister of *Perfection*, who preached it more clear and exacter than it was in *Math. 5.* the Law; who said, if a man lust to do any thing, he is guilty  
 28. as if he did it; which the Law without was too weak to find out; and so became a strengthner of the Law, which requireth *Perfection*: and also for the effecting of this he gave gifts to his Apostles and Ministers, some he made Prophets, some Teachers and Evangelists, others Pastors, and the like, for the finishing of the work which he had begun, which was, to perfect all the Members of his Body, the Church, that they might all come to the measure, and stature, and fulness of him who was *perfect*, and is the *perfecter* of all that believe in him, who is the Light that shines in darkness; and these Apostles brought some, by turning them from darkness to this Light, to witness freedom from sin, and had their fruits unto holiness, and the end everlasting life: and also, those who had not attained to this estate, they did not tell them they never should in this life, but exhorted them to *go on to Perfection*, giving them many Commands to that end, warning and teaching every man in all wisdom, that they might present themselves *perfect in Christ*, in whom there is no sin nor sinners: for they that are in him, are new created in Righteousness and true Holiness, which is *without sin*, and all things in them are of God, being all made new by the Son of God who sits upon the Throne as a Refiners fire, which consumes all the dross and takes away the tin, and then sin must needs be done away, for that's of the Devil. Now for this end did *Paul* strive and labour mightily, both praying and desiring God to make them *perfect in every good work*. And likewise *James*, in the tryal of their Faith, exhorted them to keep in the patience, and let it have its *perfect work*, that they might be *perfect and entire, wanting nothing*. *Peter* also in his exhortation, wherein he stirs them up by way of remembrance, to go on unto the end, and not faint by the way; neither to live in the fashions of the world, nor lusts of the flesh; but commands them to be *holy in all manner of conversation, as he that is called them is holy*; (The reason why? saith he) because  
 16. it is written, *Be ye holy, for I am holy*; (Mark that) He doth



not say this Command is taken away, neither too hard to be fulfilled. To the same effect John, the blessed Disciple, to the little Children, warned them not to deceive themselves, by saying they had no sin before they were cleansed therefrom, but that they should confess it to God, then he would forgive it them; and not only so, but if they walked in the Light, as he is in the Light, then their fellowship should be with him, and the Blood of Jesus Christ his Son should cleanse them from ALL Sin. He then exhorts them not to be deceived by any man, telling them, he that doth Righteousness, is righteous, even as Christ is righteous; and that he that hath the living true Faith in him, purifies himself, even as he is pure; saying, he that commits sin, is of the Devil, for he sinned from the beginning: but he that is born of God, sinneth not, neither indeed can he, because God's Seed remains in him, which is Christ the Light, which saves from sin. And then he gives a mark to know the Children of God from the children of the Devil, saying, Whosoever doth not Righteousness, is not of God, but of the Devil, as his words before signifie; and also, if a man says, he knows Christ, and keeps not his Commandments (one of which is to be perfect) he is a Liar, and the truth is not in him; for he that saith he abideth in him, ought himself so to walk, even as he walked: For he that sinneth, and abideth not in his Doctrine, hath not God; but deniet, and is denied of both the Father and the Son, let him say and profess what he will. Also, the Spirit speaking to one of the Churches, found fault; because their works were not perfect before God, who is of purer eyes than to behold iniquity; bidding them therefore to repent and be watchful, because there was something wanting.

1 John 1.  
7, 8, 9.

1 Job. 3.  
8, 9, 10.

Mat. 5.  
last.

1 Job. 9.

Rev. 3. 4.

Wherefore the Spirit cryeth this day through me, Awake, awake ye sluggards, arise, arise ye careless ones, who are at ease in sin, and have taken up your rest in iniquity; for the Son of Righteousness is risen, and the Day of Holiness is dawning, therefore God requireth all men to repentance, and to bring forth fruits meet thereunto; for the night of ignorance, where-as he winked, is past, and he is arisen in his mighty Power who will no longer be silent, but will cry like a travelling woman, who will not cease till the Birth is brought forth,

which is to establish Judgement and Righteousness in the Earth, that he alone over all may be exalted; therefore will he search the whole Earth with his pure candle of Light, and will make the sinners in *Sion* afraid, and fearfulness shall surprise the hypocrites, and none shall abide before him: who is a consuming fire, nor dwell with everlasting burnings; but he that walketh in Righteousness and speaketh uprightly, and despiseth the word of oppression, and holdeth his hands from bribes, his eyes from seeing of evil, and his ears from hearing of blood; in he that shall dwell on high, his place of defence shall be the Name of the Lord, which is the Refuge of the Righteous, his eyes shall see the King of *Sion* in his beauty: and therefore let all people fear God, and give glory to him, for the hour of his Judgment is come, wherein he will be avenged upon all the Inhabitants of the Earth, who are made drunk with the Wine of Fornication, in *Babylon* the Mystery of Iniquity, which the Lord God in his Almighty is arisen to destroy; and therefore if any man follow the Beast, which is that *unclean nature* which polluteth man, or receives and keeps his Mark, which is Sin, the same shall drink of the Wine of the Wrath of God, which is poured forth without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and of the Lamb of God; who would have taken away their sin by his Light of Life, but they would not believe therein, but loved the darkness rather, because their deeds were evil: but blessed are they that believe therein, and follow it, for it's they only that die in the Lord, and rest from their labour, and their works do follow them, saith the Spirit, *Revel. 14. 13.*

But now to the thing before-mentioned. It's plainly manifest, that the Doctrine of Perfection is of God; commanded by him, and preached by his Son, whom the Prophets prophesied should come to that end, and witnessed by his Apostles and Ministers, who have left in the Scriptures of Truth their Testimony concerning the same, which as a Cloud of Witnesses, doth testify for and to the same, far exceeding more than I have here mentioned.

By all which it appears, that your Ministers are not of Christ,

Christ, notwithstanding all their wisdom and learning, but contrary to him and his Ministers, and the true Prophets who foretold of Him, and the glory of his Day: Therefore the conclusion must needs be, They are of the false Prophets spirit, and consequently of Antichrist; wherefore I shall mention a little, according to Scripture, how they are one in this very thing, with the false Prophets and Antichristian Seducers which were in the world in the Apostles days, and which they prophesied should come in the latter days, after their decease. Now in the first place, in the dayes of old, God by the mouth of his Servants, cryed against false Prophets and Priests, who were from the greatest to the least all given to covetousness, every one dealing falsely, in healing the hurt of the daughter of his People slightly, crying peace to those that put into their mouth, when there was no peace: So they strengthened the hands of the wicked, that they should not turn from their evil ways, but promised them life therein; and so seduced the people, and caused them to erre, by their lyes, and by their lightness; one building a wall, and another daubed it with untempered mortar, which would not stand in the overflowing shower of the Wrath of God.

Jer. 23.  
14, 17.  
Micah 3.  
5, 13.  
Ezek. 10.  
11, 12, 13  
14, 15, 16

So in like manner, your Teachers through covetousness and self-ends have spoken smoothly to you, telling you of the Mercy of God, through which your sins should be forgiven you, though you lived in them, and with the Serpent's voices have said, though you eat of the forbidden fruit which is sin, yet ye shall not die; so here in your unsound conditions, even like a rotten wall, they have daubed you with untempered mortar, which will not stand you in any stead when the Lord by his pure Light in your Consciences, comes to search you with Judgment, then your daubing will not hide you from the Wrath of the Lamb: no, no, then all their smooth words, and untempered doctrine, which they have invented to please you for self-ends, telling you of Heaven & what a happy glorious place it is, will all fly away from you, and them also, who have led you in blindness, and have caused you to erre from the Voice of God, to follow the voice of the Serpent, who led man into sin, and so blinded his mind that he might cause him

him never to find the way to God again, which is a way of Holiness in which the unclean cannot walk : So I say, if you will not come out from amongst them, and be separated from the unclean thing, which is sin, and own and receive the Light of Christ, that it may search all your wounds and putrifying sores, from the crown of your heads to the soles of your feet, that so he may wash you thorowly, and baptize you with fire, and burn up all that is contrary to his pure Life in you : I say, except this you come to and witness, with your blind guides you must fall into the ditch.

Now I shall come to speak a little of the Deceivers which Christ and the Apostles spoke of in their dayes. First, Christ said, *Beware of false Prophets, which come unto you in sheeps clothing, but inwardly are ravening wolves : ye shall know them by their fruits.* Now we know that sin is a mark of the Devil, or a fruit of an evil tree ; likewise Perfection is a mark of God, for he is perfect, and it's the fruit of a good tree ; so they who are in sin, and plead it for doctrine, that they can never be out of it whilst in this life, are the evil trees, because they bring forth such fruit as this, which a good tree cannot bring forth. Also Paul said, that the Spirit spake expressly, *that in the latter times some should depart from the Faith, giving heed to seducing spirits, and doctrines of Devils, speaking lyes in hypocrisie, having their consciences seared with a hot iron.* Now mark, Is not this the doctrine of the Devil, that though men live in sin they shall not be damned, but shall escape the condemning power thereof ? did not the Devil himself preach this first, when he said, *Ye shall not surely dye, though you eat of the forbidden tree ?* and are not they who maintain this for truth, those, whose consciences are seared and hardened against the Voice of God, even to speak lyes in hypocrisie against his Spirit, which condemns sin in the flesh ? And also, he further saith this ; *Know that in the last dayes perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, false accusers, without natural affection, truce-breakers, fierce, despisers of those that are good ; heads, traitors, high-minded, lovers of pleasures more than lovers of God ; having a form of Godliness, but denying the power thereof.*

*Now of this sort are they that creep into houses, leading captive silly women, laden with sin, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth.*

Now it seems, that these proud, covetous, high-minded men, who were fierce, despisers of those that are good, had a form of Godliness, like many now, who deny the power thereof, even as those did; for the power of God, or of Godliness, makes all those that have it, free from the power of the Devil, whose power leads man captive at his will, doing his work, which is sin, which all who have the form, and not the power, are servants to; for *he that commits sin, is the servant of sin*, Job. 8. 34 and he that serves it, the Devil is his master: for *his servants ye are to whom ye obey*; and he that serves him, cannot serve Christ, nor is a Child of God; for *ye cannot serve God and mammon*, neither *two masters*; saith Christ. So it's certain we must be of the one, for we cannot be of both. And now also, who is it that be ever learning, and never comes to know the Truth, but those that never knew a freedom from sin, neither do believe they ever shall in this life? for Christ said, *if you continue in my Doctrine, then shall you know the Truth, and the Truth shall make you free.* Job. 8. 31, 32, 33, 34. But the Jews replied, saying, *We were never in bondage to any man.* But said Christ, *He that commits sin, is the servant of sin.* So it appears, that they who are overcome with sin, and led away with divers lusts, are not come to know Christ the Truth, who sets free from sin; and they are the *creepers into houses*, who lead silly people in blindness, laden with sin, and tells them they can never be eased of the burden thereof in this life; yet promises them liberty and freedom in the life to come; whilst they are the servants of corruption in this life: Are not these the *filthy dreamers* that defile the flesh, who are sensual and devilish, knowing nothing but what they know naturally, in which they corrupt themselves? Jude, 10, 11. (which is to say) in their outward learning, which though it be Hebrew, Greek and Latine, yet it is all but natural, even as English is, which a child may learn of its parents; so likewise all other tongues are learned of men: but the true knowledge of God is onely learned in and by the Spirit. Are not these also those, who with fair words and smooth speeches deceive

the hearts of the simple by their great swelling words of vanity, which they invent to please such who have itching ears, that cannot away with sound Doctrine, but love to be daubed up slightly; who cannot endure to hear of coming out of sin in this life, and yet would have Heaven in that which is to come: I say, such Teachers as these are of Antichrist, whom

- Jude 12.* *Jude* saith *were clouds without water*, which is, to have a shew of Godliness, but have not his Life abiding in them, but their hearts are exercised with covetous practices, and for self-ends admire some mens persons for their own advantage, who themselves could not cease from sin: these are the murmurers and complainers, who walk after their own ungodly lusts,
- Phil. 3.* 19. minding earthly things, whose god is their belly.

This was the fruit of the spirit of Antichrist that the Apostles said should come, and was come in their dayes, by which we know that those who bring forth such fruits are of the same spirit in these our dayes; the consideration of which I shall leave to the Witness of God in all people, that they thereby might come to see whether those that deny the Doctrine of *Perfection*, and plead for sin term of life, do not in all, or many of these things, agree with the Antichrists and false Prophets that are mentioned in Scriptures; and so the conclusion unavoidably will be this, They are not of God, but of the world, which lieth in wickedness, and therefore the world heareth and followeth them.

*Object.* *Yea, but* (saith the world) *though we do not believe, we can be perfectly freed from all sin in this life; yet we do not believe that we must or may live in sin wilfully, neither do our Teachers tell us we shall be saved if we do; but they tell us we must strive against it what we can, and then we shall be accepted through Christ, for he hath tasted death for us, and so hath made a way for all that can believe he died for their sin, and rose again for their Justification, to be accepted through his Righteousness, which shall be imputed for ours; and though we live in some sin which is condemned by the Law, yet hath he by his Death delivered us from the condemning power of sin and the Law, the force of which he hath taken away; for we are not under the Law, but under Grace.*



To this I answer. Although they teach you to abstain from  
wilful sinning, yet in teaching that you can never be free  
from all, causeth many to give up to temptations, and to give  
place to the Devil; and then if the Witness of God reprove  
them for so doing, they flie back in their minds from it, and  
strengthen themselves in their unclean faith against it, and so  
reject the Light and Power of God, which is it onely that  
saves from sin; and so though you strive against it what you  
can in this state, all your striving is in vain, being onely in  
your own wills, and altogether of your selves, having re-  
jected, through disobedience, the Power of God, which in  
his mercy is freely offered unto all, in the Light of his Son,  
to redeem them from that wherein they are held in bon-  
dage, which is sin; I say, denying it, and counting it an un-  
certain and insufficient thing, you are never able to overcome  
the Enemy in your own striving; for if you could, then you  
had no need of a Saviour to destroy the works of the Devil  
for you, which is sin, and to save you therefrom, which was  
and is the end of his coming in the flesh, even in the hearts  
of all people, to condemn sin there; and also for this end he  
died to the flesh once, and was made an Offering, to put an  
end to all the Types, Sacrifices and Shadows of the first Law  
and Priesthood, and so took away all the *hand-writing of Or-*  
*dinances, making an Atonement for sins past, that forgiveness*  
*might be preached to and in all that receive him, and make in his*  
*Laybr;* which was not to be found in, nor by the outward  
Law, for it being once transgressed, there remains nothing  
but condemnation: So mercy and forgiveness came by *Jesu*  
*the Saviour,* (and not by the Law) without whom none could  
be saved; because all had and have transgressed, and come  
short of fulfilling the Law; therefore all your striving, whilst  
you reject Christ the Light, which makes sin manifest, in whom  
the Law of the Spirit of Life is witnessed, which sets free the  
soul through the administering of death unto, and condemning  
that in man which warreth against it, by bringing it into  
captivity unto sin, through which comes death; I say, though  
you may strive with all your might, which indeed is but  
weakness, you will never get dominion over sin, because you

Rom. 3.  
25.

( 28 )  
in denying the Light, miss of the Power which only redeems out of the bondage thereof; which Power doth accompany that which reproveth for, and condemns sin in the flesh; to which, except you become subjects unto; neither freedom from sin, nor the righteousness of the Law (which is *Perfection*) you will never come to witness; and so though you believe he died for your sin, yet unless you come to know him to arise in you, to destroy it and take it away inwardly, and thereby to fulfil the Law of Righteousness in you, and so to mortifie the deeds of the flesh, which breaks the Law by his powerful Spirit, that you may follow it, and your fruits may be unto Righteousness, and you dead to the fruits of the flesh, which is sin, all your belief will avail you no more than the *Jews* unbelief did them, which rather added to their condemnation than otherwise.

Therefore all come down to that of God made manifest in you, and receive it with a willing mind, and then you will feel it giving you that power, which by all your own willing and striving out of it, you could never obtain, even to become the Sons of God, and to know his Seed brought forth in dominion, in you to abide, and then you will come to know what that state was in which they were that could  
*1 John*, not sin, because they were born of God, and his Seed remains in  
3. 9. them, by which they were kept; so that the wicked one toucheth them nor; because greater was he that was in them, than he that was in the world: So unless you feel this wrought in you by him, all your talk of him and his Righteousness will do you no good: for as long as you commit sin, the filth will follow it, and the condemning of that which condemns sin in the flesh will follow you to the end of your race, by which a fire will be kindled where the worm will never die, neither goes it out; and the Law against sin you will find to have its full force then, because you rejected the Light through disobedience, which would have destroyed for you that which transgressed the Law in you, and as you had yielded in obedience to it, it would have fulfilled the Law in you, by bringing forth fruits of holiness which the Law requireth; and all your thoughts of being from under the Law, will prove vain;

for it is said to be a *Schoolmaster* to bring unto *Christ* the Light *Gal. 3.*  
 and Lamb of God, who takes away sin; the which, except 24.  
 you are brought to, and by him cleansed, you will find the  
 Law to stand in full force over you, you being out of him who  
 ends that which transgresseth it, even by *slaying it upon the* *Jam. 2.*  
*Cross*, which is the Power of God, which *over-comes*, or 10.  
 rather *comes over*, and so brings under the power of the De-  
 vil, which keeps man in bondage in sin: so when you  
 come to know this, you will cease remembering his death  
 at *Jerusalem*, and will come to see how he hath been cru-  
 cified in you, and what it is that hath crucified him; and  
 not onely so, but will know a dying with him to the flesh *Rom. 6.*  
 and the fruits thereof; and then shall you be quickened 10.  
 with him in the *Spirit of Life*, in which you will live unto  
 God, which you will truly know when he comes to arise from  
 the dead in you, and to lead that captive which hath held  
 him in captivity, and oppressed him as a cart with sheaves,  
 who while you go astray *bears the iniquity of you all*, and is cru-  
 cified in that place which spiritually is called *Sodom* and  
*Egypt*; (reade within and feel what I say) then will you  
 come to *mourn over him whom you have pierced*: And this ve- *Rev. 1.*  
 rily I say unto you, except you know his Crucifixion and Re- 71  
 surrection nearer you than *Jerusalem*, even in you, and aris-  
 ing with him out of the grave of sin and death, and a living  
 to God in the Spirit of Holiness, which sets free from sin: all  
 your talking of his dying for your sin, and arising for your ju-  
 stification, while you have lived in sinning against his Light  
 in your Consciences, will never profit you any thing: *There-*  
*fore arise thou that sleepest in sin, and stand up to Judgment,* *Ephes.*  
 and hearken to that which calls out of sin, which is the Spirit of 5. 14.  
 Truth, and it will give thee life, if through death thou wilt  
 follow it; for no other way is there to come to life, but the  
 row death to that which leads thee from God; therefore take  
 up the Cross, and kiss the Rod, and it will whip thee out of *Gal. 3.*  
 sin, and a new work in thee will begin: Those that know this 19.  
 death are not under the Law, but under Grace: for the Law  
 was added because of transgression, in which if a man live,  
 and it live in him, then is he under the Law: for it takes hold,

Th. 2.

11.

on a man so long as he lives in sin, which is the transgression thereof; but he that is dead to sin, is not under it, but is come to the Grace of God, which leads him out of sin, and teacheth him to live godly and righteously in this present vile world: so then by Grace sin is done away, and the Law fulfilled, which requires a holy life, which is brought forth in and through all that receive the Power of God, which in Christ the Light is offered freely to all, that he might be all in all both to will and to do that which man of himself could in no wayes do; he having lost his first estate in which he had power over all things, being fallen into the bondage of the Devil, and captivated by him at his will: therefore God in his endless Love to lost man, sent his Son a Light into the world, who for sin condemneth sin in the flesh, which the Law without was too weak to do, that the Righteousness of it might be fulfilled in all that obey and follow him: Now such can truly witness he comes not to destroy the Law, but to fulfil it in and for them, which Law requires *Perfection* and *Holiness*, without which a man shall never see God.

Rom. 8.

3. 4.

Object.

But saith the World, *Yea, perfect in part, & are accepted as wholly perfect through Christ.*

Answ.

Nay, not in part say I, but wholly, even *entire*, wanting nothing; for the Law requires not a part, but the whole; and it is not a *Perfection* inferiour to what the Law requires, but even the same, if not a better, that we are to be brought to by the power of the Lamb of God, who takes away the imperfection of all that walk in his Light; or else it cannot be said he fulfills it, but leaves it unfulfilled, and hath made a way by which man shall escape the condemnation of it, though he live in transgression thereof, which was not the end of his coming in the flesh, that man should be accepted perfect, because he lived in perfection; but that the same perfect, innocent, harmless life, might be brought forth by the operation of his Life, which is the Light of men, in our mortal bodies; herein lies the acceptance, if he come thus to live in us, to make our sinful bodies conformable to that Body of his, which was the perfect pattern; then are we in him, according as it is said, *He that is in Christ, is a new creature; old things*

2 Cor.

5. 17.

things are passed away, and all is become new, and all things are of God, then that which is of the Devil is done away. So here perfection in part will not stand nor agree with this Doctrine; for it is manifest, if we are in Christ, then the intireness is known, where nothing is wanting, because all things are of God who is perfect; but this work is not by self, neither by man's own willing nor running, but of God that shows mercy; which mercy is Christ the Light, in all that receive him the hope of Glory, who is made unto them wisdom and power, to mortifie and justifie, to kill and to make alive, even to work all their works in them and for them, which was the treasure that the Apostles had in their earthen vessels; that the excellency of the Power might be of God, and not of them; the which work must be witnessed in this life, for after the departure hence, there is no putting off the old man with his deeds: Therefore, while it is called to day, harden not your hearts, but arise, and awake to Righteousness, and hearken to that which knocks at the door of your hearts, calling to repentance; for nothing that defiles, or is defiled, must enter with the Lamb into the Kingdom of Glory; And if your heads lie down in sin, and in it you end your race, even so will your rest be; in your old garments you will be found, which the Lord, who is of purer eyes than to behold iniquity, hath no pleasure in, neither will receive you, unless your garments are made white in the blood of the Lamb, which cleanseth all, who walk in his Light, from sin; which was witnessed by the Apostles, who walked therein in this world, which made them bold against the day of Judgement; because, as he was, even so were they, which is agreeable to Christ's own words, who said, He that is perfect, shall be as his Father; the which if you witness not before you go hence, all your hopes of it hereafter will be as a dream, wherein a man thinks he is drinking, but when he awakens, lo he is dry; Even so all your dreams of entering into Holiness with Christ, or having his Righteousness imputed for yours, whilst you have lived in unrighteousness, will all pass away as a vision of the night, or as a dream which cometh to nothing.

And for the further proof of this point in hand, the Doctrine of

Jam. 1.

4.

Col. 2.

27.

1 Cor. 1.

30.

2 Cor.

4.7.

Heb. 3.

7, 8.

Rev. 3.

20.

21. 27.

*of Perfection, give ear a little to the Light of Christ, the faithful and true Witness, even the Word that was in the beginning, before sin was brought forth, which in the Scripture is called the Word nigh in the heart, and in the mouth, which Paul preached; and the Spirit of Truth, which convinceth the world of sin, which is infallible, and cannot change, nor err, but keeps its unity with God, of whole nature it is: Behold, I bear a Testimony against all sin, saith the Light, whatever is re- proved is made manifest by me, and in righteous Judgment I seal the Condemnation upon every soul of man that doth evil; for I never consented to any sin since the day that man transgressed against me in the beginning, but have kept my Unity with my Father in purity; though man fell, yet not me, I spare no sin great nor small, but by me it is condemned all, neither speak I peace to any therein, telling them they shall be saved from the Wrath to come, though they live in some sin; though man's ear which should have heard my Voice, hath been stopped by the Devil, and his eye kept blind by the god of the world, so that he hath not known my Voice nor seen my Shape; and though I have knockt at the door of his heart, yet he would not open to me, but loved the voice of the Serpent better, who hath taught many to teach this for Truth, That he must have some part in their hearts as long as they live on the earth, and yet notwithstanding they shall be saved; but behold they shall find it a lie, and I will make them to know, it was never spoken by me, in the day when I shall judge the secrets of all hearts, when none shall be able to stop my Mouth, nor hinder my Voice; Then will I kindle a Fire that shall never go out, and quicken a Worm which shall gnaw eternally; then shall they remember how I shewed them the evil of their wayes, and set their sins in order before them, but they would not hearken unto me, neither regard reproof, but stopped their ears at my Voice, and closed their eye-lids at the shining of my Light, loving the darkness rather, because their deeds are evil; therefore the wages of sin shall be their portion in the pit of death for ever.*

*John 3.*  
 19, 20.

Wherefore, thus saith the Light that shines in darkness,  
 Come



Come all ye workers of iniquity, and stand in your ranks together, and let me reason with you a little ; O ye Murderers and envious ones, ye Thieves and covetous of other mens goods ; ye Swearers, Lyars, and false-witness-bearers, Cozeners, Cheaters, and users of any dissimulation whatsoever, with all you proud lustful ones ; and all you Gamesters, and vain boasters, Singers and rejoycers in that which your own vain minds have invented ; and all foolish jesters and speakers of idle words whatsoever, even all, from the greatest sinners to the least, Do not I, *the Light in all your Consciences*, reprove and condemn you for all these things, as well the least as the greatest ? Did I ever give you leave to live in any of these things ? but contrariwise, have I often wooed and entreated you to come out of them, telling and shewing you plainly, if you lived in any of these things, you should never inherit the Kingdom of God.

And also, O you Professors, who have had a *form of Godliness*, but not the holy power thereof, who in an outward show have made many Prayers, with other outside shews of Holiness, while your hearts were full of Iniquity and the in-side all Deceit ? have not I [*the Light*] often smitten you for these things, shewing you that the Lord looked not at the outward appearance, but only requireth the heart ? and though you may say, you have *professed in my Name*, yea, and *cast out Devils*, with many wonderful works, yet will I profess *I never knew you*, unless you receive me, that I may cleanse you from all iniquity : Wherefore cleanse your hands ye Publicans, and purifie your hearts ye Pharisees ; for so long as you are in sin, neither of you are justified by me. Deny me in any of these things before-mentioned if you can, for which if I condemn you, think you to find mercy with my Father ? Nay, nay, *my Father and I are both one*, and he hath committed all Judgment unto me, and that you will find one day, to your utter condemnation forever, except you turn at my reproof, that I may pour out my self upon you, to cleanse you from all pollutions of flesh and spirit, and so bring you into a godly life, in perfectness and true holiness, before you go hence and be no more seen ; for *as Death leaves you, so will Judgment find*

Mat. 7.  
20, 21,  
22, 23.

Joh. 5.  
22.

*Isa. 38.* *For in the grave there is no cleansing:* So whilst you have  
*18.* time, take this for a warning, for you will find no mercy  
 with God after death, if you reject me, *the Light*, whom my  
 Father hath in his mercy sent into the dark world, that all  
 that receive me should be led out of sin and darkness, into  
 the Light of Everlasting Life. If any ask for a proof of these  
 words, let them turn *within*, and search the Book of *Consci-*  
*ence*, and look truly therein, and there they shall find it.

*World.* *We hope we shall finde mercy hereafter, for God is a merciful*  
*God.*

*Answ.* The mercy of God is not as many think it is, nor to be  
 found where many hope for it, which is to say, in the life to  
 come, after death of the outward man; but it is to be found  
 in this life, whilst thou hast a being in this earthly tabernacle;  
 or else all thy hope in thy dead mind will be in vain; for, ex-  
 cept thou know a cleansing by the Light, which is the mercy  
 of God, from sin, when you shall come to receive a just re-  
 compence of reward for all your deeds done in the body, then

*Rev. 20*  
*13.* shall your dead minds be awakened, and the mercy which  
 you have dreamed of therein, be turned into fear, wrath and  
 anger, wherein the Lord will reveal himself, to take Ven-  
 geance upon all that knew him not, to live in them, and they  
 to live in him, whose Life raiseth out of Death and all dead  
 works, into the Life of Righteousness, which is free from sin,  
*Revel.*  
*20. 6.* which is the first Resurrection, of which whosoever partakes  
 not, the second Death will have power over.

Therefore more plainly to all understandings; this I say, is  
 the mercy of the compassionat God to all mankind, who have  
 lost their spiritual life, through falling into sin, by which came  
 death over all, inasmuch that man became more senseless than  
*Isa. 13*  
 the Ox, which knew his owner, or the Ass, which knew his  
 Master's crib; I say, his mercy is to offer him Life freely, in  
 the Light of his Son, which he had fully lost, and of himself

*John 1.* could in no wayes gain it again, therefore God so loved the  
*3.* world, that he sent his Son a Light into it, in whom was and is  
 Life, whose Life is the Light of men, shining in dark hearts, to  
 which they in taking heed, and obeying it in its movings,  
 leadings and workings, will thereby be led out of sin, which

it bears Testimony against, to take up a Cross to the carnal mind and lusts of the flesh, which in them is all enmity against God, on which Cross the evil seed will be crucified, and the enmity slain, and so comes of *swain*, *one new man* to be made, in whom the Image and Life of God is restored again by the *second Adam*, in whom all are made alive, who receives him 1 Cor. 15. 22. who is the *quickening Spirit*, from that death which entred them by the *first Adam*, who was an earthly man; and so all that receive Christ the Light, receive the Mercy of God, and come to know the Seed of the Kingdom, which is like a little leaven, which as it comes to have its way to work and operate in the heart, it makes all things new, by working out the *evil seed*, and killing the *old man with his deeds*, and so makes a *new lump*; this is the work of *Restoration* in the washing of *Regeneration*, through which the *new birth* is brought forth, of which, Job. 3. 3. 1. except a man be born, he must not inherit the Kingdom of God: So this is the Mercy of God, to give every one a measure of the Light of his Son, to work this Work in and for them, which they of themselves could not work, which must Job. 15. 24. be wrought in this life or never.

But yet I feel there are some in the world who are ready *Object.* to say thus: *Oh this perfect life that we could attain it! Oh how willing could we be to be rid of all sin, if it be possible! for we feel something in us, crying as it were for deliverance, which is grieved and burthened with the heavy load of sin; and indeed, notwithstanding all our Observations, wherein we have been seeking life and peace, yet are we unsatisfied, and which way so be we know not.*

Well, my Friends, in the remembrance of you is my soul *Ans.* refreshed; and what if I say I have been striving all this while that I might make a way to come plainly to your understandings, to speak a little in the Bowels of Love, that these good desires in you may be strengthened, and the eye of your understandings opened, to see the good day that is broken forth unto many, who fate in darkness and under the shadow of death, hoping for life, and breathing for power, to come up out of the pit where there is no water, where their tongues clave to the roof of their mouthes; in which their

hearts were ready to faint, and were almost giving up to conclude that there we must remain, notwithstanding something breathed to come forth, but being in Bondage in the Prison-house, the keeper thereof said its impossible; and while we hearkened unto him, we saw no hope of attaining our desires, but turning away from him, and standing a little still, we heard a Voice that spake unto us comfortably, and with it was a Light that shone out of darkness, by the which we saw marvellous things, wherein our souls were greatly revived; and as we hearkned diligently, and gave up to the call of the same, it brought us by a way that we thought not of, out of the depth of the dungeon of death, where we were held in bondage and slavery, by the King of the bottomless pit, who seemed so strong, as if he could never be overcome; but he that spake unto us in the Light, hath proved too strong for him, for he hath broken the bars of brass, by the might of his power, and unlocked the doors of steel, and by the Sword of his Spirit hath he cut our bands assunder, even the chains wherewith we were held.

And therefore I, as one that have been in the deep, even in bondage under the prince of that world which lies in wickedness, do hold forth and testifie unto you, that a *stronger* than he is come, who is able to bind the strong-man, and spoil all his goods; and behold he is nigh unto you, who breathes from deliverance from sin, for it is he that hath begotten that desire in you, and not only so, but his purpose is to satisfy it, if you would joyn with him with whom all things are possible, in that which shews you your conditions in that state where you are, and makes it loathsome unto you, that you might consent unto him, and be willing to come forth; who is calling in the freeness of his Love this day, to all that are weary and heavy laden with sin, and have no delight in it, that they might come to him, who is meek and lowly, in their hearts, and take his yoke upon them, which I testifie is easie to all the honest-hearted, and his burden is very light; wherefore, O ye sincere breathers after God, who hunger truly after him and his Righteousness, lift up your heads, for the Blessing of God is unto you; therefore doubt you not, but turn to the Light

Light that tells you all that ever you did, and look ye only at him, and not at your own weakness, then will you find him to be a Saviour, who will open your eyes, and enlighten your hearts, and will bring you to the Fountain of Life, where you shall draw Water out of the *Well of Salvation*, whereof you shall drink and be satisfied, which shall spring in you up to everlasting Life: Oh therefore come away, for the Day of all dayes is dawning, and the black clouds of the dark night which were over the Sun of the morning are fleeing away, and the stone is rouled from the mouth of the Sepulcher, and the Lamb is arisen from thence; therefore arise, come away my Beloved, why seek ye the living amongst the dead? For lo, the fulness of him is not at all to be found in the observation of any outward things; as Bread and Wine, or the like, which perish with the using: therefore is *leanneſs of ſoul* upon all who stick in outward shadows, and a complaint heard in all their habitations, mourning in all their streets; Wherefore arise, arise, this is not your Rest, for it is polluted, and the Lord is departed from thence, and is turning away the backside of his Glory, that you may behold him in the perfection of beauty, even face to face: therefore his bowels yearn towards you, that he might come in and sup with you; that he may make his abode with and in you; knowing right well that your souls satisfaction depends onely of the enjoyment of his pure living presence, which only quickens and raises them out of death to life, which no external thing can do; therefore is he come home to the door of your hearts; Oh then come down and feel to the knocks of the hammer of his Word, which is nigh you, *even in your hearts and mouths*, that your rocky and stony hearts may be softened and broked thereby; then shall you feel the Water of Life which will spring from the Light therein; the which when you have felt and tasted of, you will never go more to the muddy waters which are fouled by the feet of the beasts of the field, which satisfy not the appetite of that which hungers after God; for the sake whereof my soul breathes after you, and to the Lord also in your behalf, and in the yearning bowels of endless and unutterable Love am I drawn forth thus to write unto you

Joh. 4.

14.

Col. 2.

20, 21,

22, 23.

Rev. 3.

20.

Jer. 23.

29.

Rom.

10. 8.

in this day, wherein the Lord hath shewed me, how he is seeking you to himself, who by the right-hand of his outstretched Arm will bring you into the Fold of true Rest, if you resist him not in the way of his own workings, wherein he is drawing near unto you, even to reveal himself in your hearts, that he might guide you with the Light of his Eye, and be unto you an Everlasting Teacher : Therefore, this must I signifie unto you, that it is in his Love to you for good, to suffer your Teachers to be removed into corners this day, and to premit such in their places wherein your souls have no delight, that so he may draw you home to his own house, wherein there is bread enough ; that so you may come to wait to receive at his hand, and not at the hands and lips of men, who have fed you with that which died of it self, and quickened not unto God, neither will stand you in any stead in this day, which is come as a tryal to shew you the emptiness of all outward things, whereof you have been feeding, in them thinking to have life, and have denied the *Light within*, in which the Life is ( only ) and have been idolizing men, who spoke unto you in the wisdom of words, and not in the power of God, by setting them up in your hearts, and running in your minds upon them more than you should have done ; and while you enjoyed their presence, you made slight of the little appearance of Christ's Light in your Consciences, the which many of them taught you to do, telling you it was a natural thing, which grieved the Lord ; therefore did he often warn the Teachers and Professors by his Servants and Prophets, both by words and signs, what a day he would bring upon them for these things, except they repented and turned from the evil of their wayes to his Light ; but they would not hear nor regard : therefore in righteous Judgments is it now come and coming to be fulfilled ; but yet in mercy, that so he might bring you down to himself, whose Love is yet to many of you freely held forth in the Light of his Son ; whom I exhort you all to bow unto, and kiss him, lest he be angry, and in his Wrath withdraw from you, shutting the door of mercy ; because when he called, you would not answer ; but O my spirit yet breathes towards you, saying, Oh that you would

*Nal. 2.*

12.



would cease hunting without, like *Eſau*, for so you miss of the blessing; but turn in home to the Light of Christ, and, like *Jacob*, keep at home, and there you will meet with the Blessing, which will satisfie your souls; where you will feel the ingrafted Word of Life, to be the full sum and substance of all outward shadows, and far exceeding all Types or Representations that can ever be made of it; the which when you come indeed to know and find, your hearts will be overjoyed, insomuch that you will be ready to call to your neighbours and friends to rejoyce with you; even like the woman who had lost her goat in her own house, and went abroad to seek it, but at last turned home, and in sweeping and making clean her own house, found it there: This is your state, therefore be still, and see the Salvation of God, which is nigh unto you, and believe not those who draw you without, saying, *Go here, or there*; for the Kingdom of God is within you, which your souls breath after: Therefore heu no more broken cisterns that can hold no water to satisfie your thirsty souls, but to the Fountain of *living Waters* all come and drink freely, then shall you never thirst again; then shall you know what it is to drink new Wine with Christ in the Kingdom of Heaven, and to sup with him; then will you never go more to seek him in the dead letter, and other dead creatures, but will come to know him and his Life made manifest in you: this is the sum and substance of all, even to know the Bread of Life in your *own* houses, and your *own* *Fig-tree*, that you may sit under it, where none can make you afraid; then will you know the Mystery of Godliness, which is very great, even *God manifest in the flesh*.

But now I feel some weak understandings will be ready to say, *You seem here to deny the Ordinances of the Lord's Supper; which we believe are so stand for ever; and other outward means; and speak as if we must come to live above Ordinances*.

To which I have these words to signifie:

Although Christ took the Cup, saying, *This is my Blood*; and likewise the Bread, saying, *This is my Body*; *this do in remembrance of me*, &c.

I say, this being all the Command you have for it, is not sufficient

Col. 2.  
16, 17.

Luk. 11  
8, 9.

Luk. 17  
21, 23.

Object.

Answer.

do Fr  
33  
81

1 Cor. 11. 26. sufficient to prove it to remain an Ordinance for ever: for he did not say, you shall alwayes do this, (but, *Do this*) which signifieth only at that time; to keep them in remembrance of him till he came to them again: And if after he was come, they did use it, because of the weakness of some, yet that is not sufficient for you to rely upon, and so to rest only in the shadows, denying the substance, as ye do, (which is to say) the Power of God which sets free from sin in this life, which indeed is the sum of all, even the Life and Blood of the Lamb of God; except which a man partakes of, he hath no life in him; to which I testifie a man may attain to, and not use those things; and then, what need is there of them, the substance being enjoyed?

John 6. 33, 35, 48, 50, 51, 53, 54, 55, 56. And now to speak more plainer to the matter, this I say; Even as Paul by the Spirit of God, cryed down that which God himself commanded, (which is to say) *Circumcision*, saying, it *availed nothing*, but only the new creature, which was not wrought in any measure by that outward act, but by the Circumcision of the heart, in and by the Spirit, which was the substance of that outward type; for the attaining of which he did not preach the outward, to be used for the means to bring to the inward, but saw plainly that the use of the outward, drew their minds therein to rest, short of the thing it self:

Gal. 6. 15. therefore he said, *If they were circumcised, Christ* (the true Circumcision) *should profit them nothing*. And had he any proof for this, but onely the Spirit in himself: and therefore by the Spirit, in the Fear and Authority of God, this I say unto you all (Bread and Wine, or no Bread and Wine) availeth

Rom. 2. 29. nothing, but onely the *Body and Blood of the Lamb*, which is Gal. 5. 2 *spiritual* (or all spirit) is the main thing, even the very substance it self, which only is felt and enjoyed by staying the mind inwardly in the Light and Spirit of God, and not by eating and drinking in the remembrance thereof, and never coming to witness the thing remembred, which (if you say, *Yea, we do by Faith*) I tell ye, *Nay*; not by the true Faith,

Job. 6. 53, 54, 55. while you witness not freedom from all sin in this life, neither believe you shall do; for they who had the living Faith; it purifies them, even as Christ was pure, who came not to this

Job. 3. 8.  
5. 18.

this

this pure cleansing by such outward things and means as you plead for; but they said it was by walking in the Light, as *1 John* God was in the Light, that they had their fellowship with *1. 7.* him, and the Blood of his Son, to cleanse them from all sin; so there your Faith, without these fruits, is but a dead faith: *Jam. 2.*

And now let me appeal to the Witnesses of God in those, who have done it in the most sincerest abundance to God; and in so doing it, have felt something, as ye have thought, of the Love of God; Yet, I say, it hath been because your minds were at such times in consideration of the weight of the matter, circumspectly stayed upon God in the Spirit, and not because you ate the Bread and Wine: So then cease making an Idol of it, as thinking you cannot enjoy God without it; or that the dead creature conveys any thing of him into you; and come down into the Spirit, and in it dwell continually, which is that, that only can and doth do it; and so when you come truly in this condition, and in it do abide, (which is to say) not only to sup with Christ sometimes, but *always in the* *Joh. 14.*

*Spirit to make your abode with him, and he with you,* you will then say with me that all these outward things are nothing, but the Spirit is all in this matter; which whosoever denies, resisteth the everlasting Ordinance of God: wherefore, *touch* *Col. 2.* *not, taste not, handle not, any thing that perisheth with the using,* *21, 22.* *after the doctrine and commandments of men;* nor make to your selves the likeness of any earthly thing of the invisible Body and Blood of the heavenly Son of God; for if ye do, may I not say, Oh miserable is your condition! and little are your hearts affected with him, who cannot keep in the living remembrance of him, without eating and drinking in remembrance of his Death. Wherefore, O come down to that which crosseth the carnal mind, to take up the Cross, that it may be crucified thereon; then shall you know a dying with him, and be made partakers of his Resurrection, wherein the King of Death, and the victory of the Grave will be remembered no more.

And yet, further, May I not say unto you, that the *Papists*, whom you condemn as Idolaters, may plead for their using of Images in like manner, as you do for your Bread and Wine; for

for they say they worship them not as gods, but look upon them in their worshipping of God, that so thereby their minds may be fervently fixed upon him, having conceived in their hearts that they cannot be so fervent with him without them, as with them.

*Object.* But, you say, *they are deceived; for they may draw nearer to God without them.*

*Answer.* Even so say I : But mind a little how you in condemning them herein, condemn your selves also ; who have conceived in your selves that you cannot so well keep in the remembrance of Christ, and have such communion with the invisible God, without the exercise of some visible outward things in the likeness of him ( as with them, ) Wherefore I say unto you, Come up higher out of these things, and you shall see *greater than these*, (as saith the Spirit.) Oh then, rest not in the *lesser*, lest by so doing you miss of the *greater* ; for the Glory of all Glories is appearing, and that which you think to be the greatest light unto you, shall become but meer darkness, in comparison of the *marvelous Light* that shall yet appear in the day that is already dawned : Oh therefore, prepare, prepare to meet the Bridegroom, for the Marriage of the Lamb draws nigh ; yet none but those who have on the pure Wedding-Garment shall enter with him into the Bride-Chamber, neither taste of the Supper of the Lamb.

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*Having had some experience of the Loving-kindness of God, and of his dealings with me, from my Childhood to this day's it is moved in my soul to give forth a Testimony of the same, for the good of all who in the dayes of their youth seek and desire after him.*

**I**N the dayes of my Childhood, I was brought up with my Parents after the manner as other Children were ; but not in much strictness or restraint from evil vanities that Children are prone to (by them) they being after the manner of other worldly people, given to the fashions and vanities thereof, and

and such like things themselves, but had my liberty in many things even as I would ; but yet notwithstanding, God in his endless love to my soul shewed me the evil of my ways, words and actions, and begot a desire in me after himself, and opened my understanding, and shewed me much of the vanity and ignorance of the Teachers and Professors of the world, insomuch that I was fully satisfied, that the Teachers of the world were not the Ministers of Christ, and that they did people little good, which caused me that I never followed them, so as to expect benefit from them ; and I marvelled that those who could reade the Scriptures, and seemed to be wise, would ever follow them : Such things as these were stirring and working in me, from eight or nine years of age until eleven or twelve ; about which time the People called *Baptists*, appeared in this my native place and Country, which is *Tipton in Staffordshire* ; whose Doctrine and outward Form, which I only look'd at, I found to be more in imitation according to the Scriptures, than the other Teachers, and therefore did I go amongst them, and owned them more than any ; and after some years time my understanding was very much opened, so that I became wiser than all my acquainted Play-fellows in Religious matters, and could not freely act such things as others did, though I was many times overcome with them ; but the Lord followed me with his Witnells, so that I had no peace in any evil words or actions ; insomuch that many times in the very acting of vain foolish things, something would smite me into heaviness and grief ; though I was never given to that which the world calls gross sin, but only childish vanities, as playing with lads, foolish jesting and idle talk, singing of songs, and such like things, as other untoward lads are given to, which scarce any one would reprove me for ; for the best sort of people about me were guilty of many such things, who seemed to be wise men ; yet notwithstanding, I could have no peace in them, though something would tell me I was young, and need not matter such things so early, but might let them alone til I was a man, and then I should have more knowledge in godly matters,

and it would be well enough to grow civil and circumspect then: yet for all this, I could not get over the Witness of God, but it shewed me, that this was the Serpent's voice, that would draw me from remembering my Creator in the dayes of my youth: And so in the exercise of these things my soul was often revived with true desires after God, who I little thought was so nigh me as he was: and many times I made Vows in spirit, that if he would pass by my sins past, I would never do as I had before: But alas, in my own power I could not perform them, and I was ignorant of the Power and Spirit of God; and though we in these dayes had nothing but the Scriptures to help our minds in such things; for the Teachers concluded, that all Revelations and immediate Teachings by the Spirit of God, as in the dayes of old, [were ceased;] the which made me many times sorrowfully saying, Oh that I had been alive in those dayes, when the Lord taught his People by his Spirit! And when my spirit was exercised in such things, I was many times drawn to go into some secret place to be alone, and there could I freely make my moan to God, according to the meaning of my mind, with strong desires and tears, sometimes praying in words as God gave me utterance, which I knew he would not despise, but was more accepted with him than all the fine words, or forms of mens inventions; and this I can truly say, I never in all my dayes prayed in hypocrisie, to be seen of men, neither ever did learn any form of prayer to rest in it, for I knew that was deceit; but from the sincerity of my heart I ever did it; and in these things I many times felt, even a sweet communion with God; and many times in my waiting upon God, and pondring of things concerning him, some things would open in me, signifying that a glorious day was nigh at hand, which I should live to see, and that I should bear a Testimony for God therein; but when I went to reason in my self how it should be fulfilled, I being unlearned, neither should be brought up to learning outwardly but little, my Parents being but mean in the outward; then I darkned my self by these reasonings, and could not see how



it should be ; but when I remembred, that all things were possible with God, then was I made to see that those reasonings came from flesh and blood, and were to be denied ; but many times the enemy of my soul overcame me, and brought me to much vanity, which I knew to be evil ; yet though I knew it, and had a desire against it, yet ~~was~~ I carried away into it : then when I retired in my mind to God, something would tell me that I had sinned against my own knowledge, and God would not accept me, and so would have cast me into despair, as if I should never be forgiven : Then this thing would be brought into my remembrance by the Spirit of God, *That his Blessing was to those that hungered and thirsted after Righteousness, and they should be satisfied* ; which greatly revived my soul ; for I could truly say, notwithstanding all my sins, that I was one of those *hungerers* ; and for all the doubting desperations that the Devil could cast into me, yet I felt something in me, that ( as it were ) could rely upon God, as being of his nature, and still cryed after him ; in which I felt some acceptance with God, and of his mercy to my soul, and I saw it was the evil one which led me into sin, that would have me to believe I should not be accepted with God, because of my transgressions which I had not gotten power over ; for *to will* it was then present with me, but *how to perform* I had not found : for though the Law of the Spirit of Life in Christ the Light, was nigh unto me, which now I know makes me free from the Law of sin and death ; yet I knew it not then, but now I know that the Lord was then at work in me, begetting desires in my heart after him, that so I might be made willing to receive the manifestation of his Son in me with joy ; which when he had prepared my soul, he then revealed in me, by which my heart was made glad, and even overcome with the love of God, and his great Mercies towards me. But yet, to go back a little, while I was ignorant of the glorious Manifestation of God, and went to the *Baptists Meetings*, until there was some of the People called *Quakers* came into this Country, who preached up the *Light within*, and the like, by whom some of the *Baptists* were convinced,

vinced ; and then the rest of them who were Speakers, made it their great business to preach down, and against the *Light within* ; and so I was thereby hindred with evil Reports of them, (which then were many ) very much cast against that People, though I had never heard them at all ; but as concerning those who preached so much against that *inward Light* (wo and alas for them ! ) for they are greatly fallen into the *Darkness*, and are become even as stiffish as other people, and have lost their Zeal which they had for that, which they then thought to be Truth, for whose sakes I have many times been grieved ; for I can testify that there was a good desire once in them, which drew them in some measure, as I may say, towards *Canaan* ; but alas, the way proved strait, and the mind being alive which lusted after the flesh-pots, they are again turned into the darkness of *Egypt* : And notwithstanding all that these men could say for their own way, or against others ; yet I saw plainly, neither they nor I were as we should be, but I was still unsatisfied, because *I had a Law in my members that warred against the Law of my mind, which led me captive into sin*, which I could not overcome, neither could I believe I ever should, though I had a desire against it.

And so after all these things, it was ordered that I must go down to *Bristol* upon some outward occasion ; about which time I was seventeen or eighteen years old, and it happened that I was to stay there some time, in which I did abide at a place where there was a Woman, who owned the People called *Quakers*, and she shewed me some of their Books ; and though I could read but badly, yet I perceived that they were not such a People as I thought they had ; and so my mind was turned out of enmity against them into love, in-somuch that I had a desire to hear them ; so I went to their Meetings several times, but could hear no words ; but in beholding of them, I was convinced that they were a People to whom God had manifested more than any People that ever I had seen, but how, I knew not ; but at last, on a *First-day*, I was much moved in my spirit, above other times, to go to their Meeting ; and, unknown to me, before I came, there

was

was a man, whose name in the flesh is *John Story*, in whom God had raised his Witness, and opened his Understanding to bear a Testimony for him, who when I heard speak, the Spirit of Life opened my understanding to receive his words, which were made serviceable to me at that time, for the informing of my mind in the true Way of God, which I had been long seeking after, the which I gladly received, and willingly turned from the Darkness, joyning to the Light ; which I found to be as a man *that told me all that ever I had done* ; and not onely so, but *condemned all sin in me*, shewing *what was good, and what was evil*, condemning me for *joyning with the evil*. And so the ministration of Condemnation I came to witness, which was very glorious in its time, wherein the just Judgements of the Lord took hold of that which drew me into sin, in which Judgements the true Seed greatly rejoiced, because its Redemption drew nigh, and the Lord was arisen to plead with its Enemy by Fire and Sword, which had held it in bondage, which I was daily led to take up a Cross to ; by which the carnal mind, which warreth against the spiritual, was crucified in me daily, and I daily died to the world and the vanities thereof, and so my mind came to be redeemed unto God, who with the finger of his Spirit wrote his Law in my heart, which as I became obedient to, it made me free from the Law of sin, and gave me victory over it daily ; so was that in me quickned which delighted only to do the Will of God, and to walk in his Way ; which I testifie is a pleasant path and very delightfom, surpassing all the delights and vanities of the world, which satisfies not the soul, but burdens the pure Seed of God, which I witness is set free through Judgements, and that there is no way to Life but through Death, for fallen man ; no way to true Joy, but through Trouble ; no way to *Canaan*, but through the *Red Sea*, and the *Wilderness* ; no way to enter the Kingdom, but *through many Tribulations*. So the Lord by the Spirit of burning, hath made that in me, which was as a fruitful field, to become as a *Forest* ; and that which was as a *Forest*, to be as a fruitful field : Yea, the Lord hath made the *parched*, to  
be

be as a *pool*, and the *dry-land*, *springs of water*; and hath visited poor *Lazarus* with mercy and love, but the rich *Glutton* hath he fed with Judgement; and *Esau* the wild hunter, the first birth, hath he brought down, to serve *Jacob* the younger, who hath obtained the Blessing; and hard-hearted *Pharaoh* hath he plagued, but *Israel* the Seed hath he blessed, whom he hath led by the pillar of fire, which was a light unto him, by which he walked out of the darkness of *Egypt*, from under the bondage of *Pharaoh*, whom he hath destroyed in the bottom of the Sea: Therefore doth the Seed rejoyce and sing, with high praises to its King, who by the power of his strong hand, hath broken the snare and band, and set its feet at liberty, that it might walk in the way to *Canaan*, the blessed Land, in this God's glorious day, wherein the Sun is risen in glory bright, which hath expell'd the darkness of the cloudy night, and hath melted the frost and snow away, which covered the tender plant in the gloomy day.

*Wherefore now being come unto the day of God,  
And having felt his Love by kissing of his Rod,  
I will make mention of his Name, and tell of his Salvation;  
For he hath shewed me the same, which saves out of Transgression:  
Therefore with joy unto the Lord with th' Spirit I will sing,  
Who hath broken the snare and cord of Death, which was a sting;  
And hath quickened by his Power a life in me to live,  
Which when it feels his pleasant showers, doth Praises to him give.  
I, when I feel the pure Fountain in me to ope and spring,  
Which issues from Sions Mountain, the Life of her sweet King.  
Then is my spirit overcome ev'n with the issues of that Life,  
Which cometh from the glorious Sun, who leadeth out of strife,  
Into the perfect pure Love, which never thinketh ill,  
Where nothing at all doth him move to any, but pure good-will.  
O in this Life, that's free from strife, my soul hath its delight;  
For O is my married Wife, to whom my very life,  
(In that same holy Marriage, which is both clean and pure,  
Which neither Death nor Hell can break, but ever will endure)  
Is even wedded, yet not by any Imagination,  
But by the Spirit undefil'd, which saves out of transgression.*

Yet in much fear unto the Lord I cry,  
 O without thy Presence what am I!  
 If thou forsake me, I shall surely fall;  
 For, of my self, I have no strength at all;  
 O therefore by thy Power, me deliver  
 And save, to glorifie thy Name for ever.

Yet now come hearken unto me, all that desire to know,  
 And my Beloved long to see, the way to you I'll show.  
 It is by walking in the Light, which doth convince of sin,  
 Which is committed in the night, by all that walk therein:  
 Therefore out of the Darkness come, and hearken to the Light, my  
 Even the Glory of the Son, and it will free you quite.

So my dear Beloved, you will then come to see

By whom my soul is moved, who's so dear to me:  
 O then you'll come to see his shape, and hear his glorious Voice,  
 The which will make the Seed to leap, and your souls to rejoice.  
 Therefore come now, follow the Light, and do not from it turn;  
 So shall you have a pure sight, and my Priests deep shall learn:  
 Even that great and glorious Work of happy Restoration,  
 The which is wrought by him that makes the blessed new creation:  
 Who sitting on the Throne alone, shines like a precious stone;  
 Who doth enlighten every one, that in the world doth come:  
 Therefore let all that fear the Lord, now hearken to his Voice,  
 And obey it, that better is than any Sacrifice.  
 Wherefore now come and look within, and there encline your ear;  
 For 'tis the Spirit of the Lord which only speaketh there.  
 For though man's heart's desires fail, and imaginations wane;  
 Yet God's Spirit is it which gives us inward thoughts and pain.  
 Therefore within let everyone turn, the Light seeking,  
 And hearken to its Voice, that's pure, and then you'll come to learn  
 What that it is, which doth set us free, and save the soul from sin.  
 And then you'll know, as I know, that I am with a Christian;  
 Even by the finger and direction of the living God.  
 In all the hearts of them, who understand and kiss his Rod,  
 Which smiteth and chastiseth them, when ere they go astray,  
 That it might turn them (that are out) into the good old Way,  
 Wherin they will find peace that's pure, unto their souls, and then  
 Shalt thou rest with God, which will endure for evermore, Amen.

And so the Lord God of eternal Holiness having lighted a Candle in my heart, and given me a measure of his good Spirit, by which he hath preached Righteousness thorow me, if I had never opened my mouth, nor set pen to paper; I say, I am not now to put it under a bushel and hide it, but to set it up, that it may give light unto all; neither must I hide my Talent in the earth, lest it be taken from me, and given to another who will improve it better; but my chiefest care must be to stand in all things approved to God in faithfulness; and when he draws me, or calls me forth, if I leave the *old man* to mend his Net himself, as *Peter* and *John* did, let none that knows me marvel at it, for I must go about my Father's business, who hath redeemed my mind out of the love of earthly things and worldly delights, that I should set my whole delight in him, who hath also brought me to see of the travel of my soul, and to be satisfied concerning the knowledge of his Truth; so that I look not for another Truth, Way, Leader nor Guide, to lead me up to a higher glory in this Truth which is yet to be attained, for the revealing of which, am I waiting in the Light, not expecting any thing any other way, but only a growing from strength to strength, and a pressing on from glory to glory, even as God in his Son Christ *the Light*, shall make known himself unto me; but I expect not another Saviour than Him (*the Light*) for by Him *the Lepers are cleansed, the blind made to see, and the lame man to leap like an Hart, the dumb to speak; and to the poor is the Gospel preached by Him, whom he filleth with good things, but the rich and the full he sends empty away*: all which, whosoever receives and follows, the Lamb, the Light, the Way, the Truth and the Life, shall come to witness, and reade with a clear understanding what I have written; but from those that rebel against the Light, these things are sealed by the hand of the Wisdom of God.

**I. W.**



*Some wholeſom DIRECTIONS to ſtir up  
young People to ſeek after their Creator in the  
dayes of their youth.*

**A**Nd now, O all you Young men and Maids,  
with all that are of a capacity to underſtand  
my words, who are young and tender in  
years, for my bowels yearn towards you; therefore  
come hearken to my voice, and be attentive to the  
words of my mouth, and I will inſtruct you in the  
Fear of the Lord, which is the beginning of true Wiſ-  
dom; Now this is the Counſel of God unto you,  
which he hath put into my heart to write, that you all  
hearken to that which ſhews you the evil of the world  
and the vanity of your own wayes; which condemns  
you for every evil word and action; for that I teſtifie  
unto you all, is the Spirit of God which he hath given  
you to profit withall, which, as you receive it, will  
open your underſtandings, and if you join there-  
with, it will give you dominion over ſin, and cleanſe  
you from iniquity; O therefore come down to it,  
and put your necks under the yoke, and let that which  
croſſeth the vain mind be your delight; and ſtill join  
with that in you which breatheth after God, ſo ſhall  
you come to an acquaintance with him; for to that  
doth he make known himſelf, and to them, and none  
but them who wait therein upon him; wherefore let  
not your minds run after vain things, but above all  
mind the Fear of the Lord, and ſeek after your Creator

tor in *your youthful dayes*, before the evil seed hath  
 gotten too deep a root in *your hearts* ; for then it will  
 be hard to get it out ; yea, ever the longer *you* put the  
 day of the Lord off, so much the harder will it be for  
*you* to return, and become conformable to his Will ;  
 even as it is hard to make an old crooked tree streight  
 and fit it for the building, which is not done without  
 much hewing ; so will it be with *you*, if *you* go on till  
 old age in the crooked perverseness of sin ; but if *you*  
 take up the Cross while *you are young*, then shall *you*  
 grow up as the *pleasant plants* of a Garden, in whom  
 the Husbandman is well-pleased, who will make it  
 the delight of his soul to water *you* with the distilling  
 Dews of his Love, which is better than Wine or Oyl,  
 or any earthly thing : O then, after Him seek *ye* with  
*your whole hearts*, then shall *you find Him*, and be sa-  
 tisfied in the *fullness of his Love* ; whose Life will rest  
 upon *you* and make *you* like unto *himself*, whose Image  
 of Love *you* are to bear forth to all men ; who causeth  
 his Sun to shine upon his Enemies as well as his Friends :  
 but yet *you* are to bear a faithful Testimony against all  
 Unrighteousness, hating the *evil of all*, but the *persons*  
*of none* ; and in all conditions, watch over *your own*  
*spirits* with diligence ; for the greatest enemy *you*  
 have to deal with, is in *your own house*, which will  
 be drawing *your minds* into something or other in the  
 Creation below, that so he might cause *you* to forget  
 God *your Creator* ; which, if *you* be crossed in, and  
 cannot have *your wills* satisfied, nor accomplish the  
 desire of *your minds*, murmur not, for God seeth  
 what will be best for *your good* and *his glory* ; O there-  
 fore, let not *your minds* run after Gold nor Silver,  
 Houses

Houses nor Lands, Wives nor Husbands, neither the Friendship of the World, nor the Fashions thereof, which will all pass away and come to nothing; but, *above all these, seek ye first the Kingdom of God, and the Righteousness thereof*, and in it be content with what shall be of God added unto you: who will not suffer those that fear him to want any good thing: who have chosen the *one thing needful* above all other things, even the *good part*, and have refused the *evil*, and the *many things*, whereby comes the offence: such have made a good choice, for the Lord is their Inheritance and Portion, and their Lot is fallen in a good ground: Wherefore all, come, turn in, and cleave to the *one good thing*, even that which never consented to any *evil*: for that is the Seed of the Kingdom, which is likened to a little Leaven which the woman hid in the Meal, and it leavened the whole Lump, even so is that Seed, the *Righteous Leaven*, hid in your hearts, to leaven you into its nature, which is of the Nature of God: O then, let all your hearts be united thereunto, and in obedience give up to the workings of it, and then it will work out all that is contrary to God in you, and make you like unto itself, which is, meek and lowly, harmless, pure and undefiled: and therefore it condemns you while you are in the lofty, hurtful, filthy nature, which leads you into sin: Which if it follow you with Torment & Condemnation, giving you no peace in your evil ways, then this I testify, as one who have had experience thereof, That it is the Love of God unto you: for then is he seeking after you, and striving with you by his Spirit, that he might draw you to Himself, who would not that you should

perish in your sin, but turn to him, and receive the reproof of his Instruction, which is the Way of Life : O therefore, turn ye, turn ye, and kiss the Rod that smites you, and it will be a staff of strength unto you, with which you shall walk and not be weary ; and with it shall you smite down your Enemy who would stop you in the way ; and when you are faint, you shall lean thereon and be strengthened ; and then that which was your Condemner, will become your Justifier ; and that which spoke *trouble*, will speak *peace* unto you : Wherefore let the time past be sufficient which you have spent in vanity, and for time to come see that you hearken to that which calls to Repentance, even the *Light of Jesus*, which is the *more sure Word of Prophecy*, *nigh, in your hearts, and in your moutnes* ; which is the *Word of Faith which the Apostle preached* ; which will *purifie your hearts from sin, and cleanse your spirits from iniquity*. So while the Lord calls, see that you answer, *for his Spirit will not alwayes strive with men*.

And now, my Friends, you who are in any measure turned to this, or hereafter may turn, and by it come to see many vanities of the World, and foolish customs of men, (which you must forsake, or you cannot have peace with God) which will be a cross unto you ; this is my Counsell unto you, That you reason not with flesh and blood, which must not God's Kingdom inherit, but give up freely, and look not at your own weakness, neither flee the Cross ; for if you do, then you save alive the Enemy of your own peace, which is the carnal mind, which must be crucified upon the Cross which is spiritual : So stay your minds only in  
the

the Light, and there you will find the Power of God to crucifie your carnal minds, in which the weakness stands, and will give you power over all vvithin and vvithout ; for this I can truly say for your encouragement ; Are you weak and fearful ? so was I ; but the Lord hath made me in many things strong and bold for that which is good, glory to his Name for ever, in whom I will make my boast, for he it is who worketh all my works in me and for me : so that I am nothing, but He is all ; who, if He should forsake me, I should surely fall : So whatever he may shew you, or do for you, or with you ; yet still keep you in the sense of your own nothingness, lest the boasting mind get up in you to rob Him of his Glory. So be not high-minded, but fear, and make it your greatest care to be diligent, and hearken to his Voice, that you may be prepared for the glorious Manifestation which is to be revealed in you by the Son of God, who is arisen higher in his Beauty than in the dayes past, wherein the cloud of *Ezer*, and thick darkness was over many, by which they were veiled ; but the day is at hand *wherein the light of the Moon shall become as the light of the Sun, and the light of the Sun as the light of seven dayes, and the eyes of many shall be opened to see marvellous things* : Therefore trim your Lamps, that you may be ready against the Bridegroom cometh, who vvill come, and vvill not long tarry, but hasteneth, and the time draweth nigh vvherein ye that are vvaiting for his appearance shall be promoted higher than Kings or Princes of this World, and shall triumph with the Lamb upon the holy Mountain of God, vvhere no venomous beast shall come.

So let none run with the world into the evil thereof: although they that do so, are even set up; and *he that depart's from iniquity is for them a prey*: but yet it is not as the Wicked thinks it is; for the Lord be- holds all their doings; he winketh not, as in the night of ignorance, neither will he long forbear, nor suffer them to proceed much longer; for his purpose is, *to destroy the Devil and all his works, with all the workers of iniquity*: And behold, he is now like a man who hath laid his bait and set his snare, and hideth himself in a secret place, who will arise when they think not of him, and *his hand shall not spare, neither his eye-lids pity, but will be avenged of all his Enemies*: and then they that feared him, and thought upon his Name, shall be honourable in the eyes of many people; and *many shall be joyned unto them, and to the Lord in that day*; and the Kingdoms of this World shall become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

Oh the sense of this God's glorious Day, wherein the Lamb, the Scepter over all must sway, it transports my soul into a heavenly joy, and sets my spirit above the world full high: Wherefore I say unto you all that love and fear the Lord, Rejoyce and be glad, and in the strength of his powerful Spirit tread upon all the vanities of the World, and cast its glory behind you, and lift up your heads in the Faith and Power of God, which will give you Victory over the World, and the Devil, the god of it; and cast away all the weights and burdens, with all the incumbrances thereof, wherein sin is apt to beset you, that you may have liberty with joy to run the Race which is set before

you,



you, that so the glorious Crown of Immortality you may obtain, and with the Lamb upon his Throne may reign, which is promised to him that overcometh, even as he overcame; *who was in all things tempted as we are, yet without sin*: So to that which is able to deliver you out of temptation, as it did him, I leave you all, ( to wit ) the Life that was in him, which is the Light of men, in which the Prince of this World hath no part; which as every one comes to be stayed in, they are hid with God in Christ the Light, from the temptations of the Serpent, who can enter no where but in the earthly carnal mind, which is his throne, whereon he sits, deceiving the Nations; but the day of his downfall is at hand, and therefore let the Hosts of Heaven rejoyce and sing, for over him shall reign our King, and upon the Throne on high shall sit, and the Devil with all his works shall be cast into the pit: Wherefore triumph ye Sons of *Sion*, and be glad ye Daughters of *Jerusalem*, for he that makes the New-Creation is already come, who was the first, and will be the last; to whom be honour, glory and dominion, now and for evermore.

*Delivered from my hand the  
third of the first Month,  
(called March) 1663.*

*J. W.*

THE END.